

MASONIC CASKET.

BY EBENEZER CHASE.

"And now abideth *FAITH*, *HOPE*, *CHARITY*, these three; but the greatest of these is *CHARITY*." ST. PAUL.

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CHRISTIAN MASON.

NO. VII.

BY COMPANION SAMUEL WOODWORTH.

The small degree of goodness and truth which is first implanted in the mind of an awakened penitent, may be very aptly compared to "a grain of mustard-seed," which, from being "the least of all the seeds," will gradually and imperceptibly grow and increase, until it becomes large enough for "the fowls of the air to lodge in its branches." For as the earth bringeth forth fruit by a gradual process, "first the blade, then the ear, then the full corn in the ear," so does the human mind, by a corresponding process, gradually and almost imperceptibly advance in the life of religion, until the whole man becomes regenerated—until the whole lump becomes leavened.

Among enlightened masons, these different degrees of goodness and truth in the mind, and their fruits in the life and conduct, are compared to a great variety of objects whose nature and quality are calculated to illustrate them. Thus, for instance, they are sometimes compared to the six days of creation; sometimes to the six working days of the week; and at other times to *six ascending steps*, leading to the *seventh*, or landing. In short, there are numerous objects in the animal, vegetable, and mineral kingdoms, to which masons resort for such comparisons

and illustrations—and, among others, the *different qualities of metals*, in ascending from the basest and lowest, to the purest and highest in value, must not pass unnoticed. The rise and progress of religion in the soul is often thus illustrated in the holy scriptures on which our mystic institution is founded; as where it is said, in Isaiah, "For brass, I will bring gold; and for iron, I will bring silver; and for wood, brass; and for stone, iron. I will also make thy officers peace, and thine exactors righteousness." "Thou shalt call thy walls salvation, and thy gate praise."* In this passage, gold, brass, and wood, have a mutual correspondence, and signify different degrees of goodness, or affections appertaining to the human will; and silver, iron, and stone, have also a mutual correspondence, signifying different degrees of spiritual knowledge or truth, appertaining to the human understanding.

When the industrious and faithful fellow-craft, has wrought a due season in stone and wood, and become an expert "*artificer in iron and brass*,"† he is considered worthy to be advanced another step on the pavement of the right-angled oblong square, which forms the outer court of the temple. After being *duly prepared*, therefore, by a necessary state of humiliation, he is conducted forward to the altar, and submits to a *purifying pro-*

*Isaiah lx, 17, 18. †Gen. iv, 22.

ness, of which a particular description would here be improper.

So it is with the spiritual mason in the mysterious process of his internal purification. When his perverted *understanding* and polluted *will*, have become so far reduced to order as to be receptive of the least degree of truth and goodness, he is then led forward by the Lord, to be washed in the purifying lavers of temptation, preparatory to the great *sacrifice* he is about to offer on the brazen *altar* of repentance. This is perhaps the most trying and awful period in the pilgrim's journey "from death unto life," and is, consequently, the first one which produces any works or fruits of repentance. But even these are as yet *inanimate*; for the third day of creation, we read, produced no *living animal*, but only "the tender herb, and the tree bearing fruit."

The sacrifice which the spiritual mason is now called upon to make, is no less than that of his *natural life*! I do not mean the animal life of the corporeal body, but a life which is still more dear to him—the life of his sensual affections and polluted thoughts; his self-love, love of the world, love of dominion, pride, bigotry, covetousness—every thing, in short, that tends to render him an unfit "*temple of the living God*." The infernal spirits, who had heretofore tempted him through the medium of these unhallowed affections and thoughts, are now aware that their dominions over him is about to be destroyed by the sacrifice of these avenues of communication. They therefore redouble their assaults, and make the most desperate attempts to reduce him to a level with themselves, by robbing him of the divine word which the Lord has sown in his understanding. In this state of temptation, as in all others, the Lord

fights for him; and though the natural man is *slain* in the contest, the spiritual man is *raised* in triumph, to the confusion and destruction of his former enemies.

Now arises the *third* bright morning of his new creation, after an evening of temptation, darkness, and distress. The good seed which has been sown in his mind, from the storehouse of the Word of God, begins to spring up; the ground is clothed with verdure, and brings forth "the tender herb; the herb yielding seed after his kind, and the tree yielding fruit, whose seed is in itself after his kind." One good action begets another, as if it had seed within itself.

In this early state of regeneration, the penitent person (from an internal impulse) begins to discourse piously and devoutly, and to perform what he considers good works; but which, as before stated, are *inanimate*, because he supposes that the truths he speaks, and the good actions he performs, originate in *himself*; whereas the real case is, that all goodness, and all truth are from the Lord alone, which will be perceived and acknowledged in a subsequent stage of the regenerate life. But however humble, low, and imperfect, are these first fruits of repentance, they are still graciously accepted by our beneficent Creator, whose condescending and encouraging mercy, deigns to pronounce them *good*. "And the Lord saw that it was good. And the evening was, and the morning was, the third day."

A master-mason's lodge (in which are conferred and received only the three first degrees) is the *outer court* of the mystic temple, of which a royal arch chapter is the *sanctuary*, separated by a veil from the *sanctum sanctorum*. On attending to the description of

Solomon's temple, in the first book of Kings, it will be found that the materials, ornaments, and furniture of the *outer court*, were all of *stone*, *wood*, and *brass*; while those of the *sanctuary* were either of solid *gold* and *silver*, or of other materials thickly overlaid and covered with those precious metals.

The lessons of instruction which enlightened masons derive from the contemplation of these facts, are many and important. We are hereby instructed not to rest contented with those small attainments in religion which have within them scarcely any spiritual life, but to press forward in pursuit of higher and more useful acquirements. We are taught not to be satisfied with *iron* and *brass*, when *silver* and *gold* are within our reach; not to remain in the *porch of the temple*, when we have the privilege of entering the *sanctuary*, and enjoying all its sublime and edifying delights. It is true that the children of Reuben and Gad chose to take up their residence on "this side Jordan;" but they first crossed over and valiantly assisted their brethren to conquer their common enemies, and drive them from the Promised Land. We must also "fight the good fight of faith," and reduce our spiritual foes to subjection and tribute. If ever we become subjects of the kingdom of Heaven, (which is our promised land) we shall find it *within us*; but we can never possess or enjoy its blessings, until we have first fought, conquered, and subdued the numerous enemies which infest it. I allude to our unruly passions, vicious propensities, and evil habits. These are the Canaanites, Jebusites, &c. which we must drive out of our bosoms "by little and little."

In masonry, an *entered apprentice* bears burdens of rough and shapeless stones; a *fellow-craft* smooths,

shapes, and fits them for use; a *master-mason* arranges them in their proper situations, and cements them together for the foundation or walls of the edifice he is employed to erect. The principal *working-tool* of a master-mason is, consequently, the *trowel*, the use of which is ingeniously explained to all who receive the third degree.

But the truly enlightened mason, who looks deeper than the mere surface of things, readily perceives that a much more important and edifying signification is involved in this section of the lecture. He learns from it, that every sincere penitent, who has advanced thus far in the regenerate life, is industriously employed in reducing to an orderly arrangement the various truths derived from the Word of God, which he unites and cements together as the tenets, doctrines, or foundation-stones of his spiritual temple. He also perceives the necessity of being careful that such doctrines are all genuine truths—that these apparent *stones*, are not artificial—that they are not formed of clay, hardened in the fire of his own lusts and concupiscences. He feels the importance also, of their being joined together with the heavenly *cement* of love and charity, and not with the *untempered mortar* of his own corrupt affections. He remembers the ancient masons of Babel, who had "*brick for stone*, and *slime for mortar*." They began to frame doctrines for themselves, not founded in truth, but accommodated to favour and justify the indulgence of their own fiery lusts and passions, which in the beautiful language of inspiration is signified by *burning bricks*. They persuaded themselves and each other to believe that which was false, in order that they might

escape the scorpion lash of conscience. They wished "to build a city and a tower, whose top might reach to heaven," in order to make themselves a name; but instead of erecting it of *stone and mortar*, they substituted *brick and bitumen*. In other words, instead of founding their doctrines on *truth*, and confirming them by a life of *goodness*; they framed them in *error*, shaped them to suit their own defiled propensities, and stuck them together with the slime and pitch of iniquity. And what was the awful consequence? Division, confusion, judgment, and final dispersion, were the necessary result of these impious labours, and "the builders of Babel were scattered abroad."

In contemplating this instructive picture, the spiritual mason is taught to take warning by their example, and to draw the materials for building his temple from the inexhaustible stock prepared in the Holy Word. Thus, if he hears the words of the Lord, and lives a life conformable therewith, he will, like a wise man, build his house upon a rock; and though the rains descend, and the floods come, and the winds blow, and beat upon that house, it cannot fall, for it is *founded on a rock*.

Thus works of pious zeal
From true repentance flow,
And the NEW MAN exults to feel
A Heaven begun below.

An Address on the Principles of Masonry, delivered in Versailles, on the Anniversary of St. John the Evangelist, December 27th, A. D. 1823, A. L. 5823, at the request of Land-Mark Lodge, No. 41, and Webb Chapter, No. 6. By Companion CHARLES S. BIEB, of Frankfort Chapter, No. 3.

COMPANIONS, BROTHERS, AND FRIENDS,
I cannot proceed to the task,
which I have undertaken, without

first expressing my gratitude for the kind regard you have evinced, in making me your humble organ on this occasion. The selection is still more pleasing, when I see around me many Companions so greatly superior in the knowledge of our mysteries, who have so diligently wrought for the good of the craft, and whose work has been for years stamped with the seal of approbation.

We have met to celebrate the birth-day of St. John the Evangelist, Masonry's ornament, the Christian's polar star. And while we rejoice for the privilege, which on this day enjoy, let us sympathize with our brothers in another quarter of this globe, whose liberties are grasped by the iron hand of tyranny. Happily for us, we live under a wise and just government, securing to all, the right of conscience and of religious freedom, the right of mingling together in secret assembly, of forming associations of every kind, not inconsistent with the necessary operations of government. No guilty, suspicious tyrant rules our land, trembling lest every secret meeting be a conspiracy to overturn his lawless power; who appoints his ministers of iniquity to watch our actions, and make report to their more infamous master. Our government has left us free to think, to speak, and to act, leaving our religious and moral conduct to the Grand High Priest of Heaven, alone the rightful judge.

To every institution professing to promote either the spiritual or temporal advancement of human happiness, the fostering hand of society should, by the strictest rules of justice, be extended. Let him, who draws a dagger against such an institution, arrest the blow, and ask if it can be proved to the world that its motives are bad? Is its influence pernicious? Is its re-

al object known? Is it understood? Or is it condemned unheard, without a trial? Until these questions can be answered, let him, with a spirit of mildness and charity, withhold the tongue of slander.

There are implanted in human nature, good and bad qualities. The former or the latter will predominate, in proportion to the opportunities of cultivation. The youthful mind, unless strongly counteracted, will always run in that channel, which the first juvenile lessons, the first principles of education have opened; and, like a rapid river, the longer it flows in the same channel, the steeper are its banks, the greater is the difficulty of diverting its course. Upon the cultivation of our good qualities, and the control of our evil propensities within certain limits, the happiness of man greatly depends. Does not the pleasure arising from virtuous deeds constitute our most grateful feelings, our greatest source of real enjoyment? Does not the improvement of the social affections ameliorate the condition of society? Does not a proper restraint upon our evil propensities promote the welfare of the human family? Should we not be generous, charitable, and affectionate? Are not these qualities a source of pleasure to ourselves, and of comfort and happiness to others? He, who gives alms from his superfluities, feels an emotion more pleasurable than any, which spring up in the heart of the poor wretch, who has been relieved. To all these interrogatories the answer is plain; none but an affirmative can be given.

This, then, is the design of Masonry: To cultivate the good feelings of our nature; to promote our own happiness, and that of our fellow men. It tells us to live in peace and harmony with each other; to settle our differences in a

mild and friendly manner; to limit our desires, to control our anger, to banish the spirit of revenge from our bosoms; to be prudent, temperate and discreet; to adhere, with rigid exactness, to truth; to preserve inviolate the confidence reposed in us; to do unto others as we would they should do unto us; to be upright, moral men. Masonry is nothing but that code of morality, which is binding on the consciences of all.

Such are its *precepts*. To say that any of us come up to them in *practice*, would be a compliment that no man deserves. Human nature must change, before we can arrive at perfection. It would be nothing more than candor requires, to say that *none* of us adhere as closely to these rules as we might. But let the reproach fall upon *us*; not on the *institution*. We know that many, who have been received amongst us, deviate widely from the lines marked out for their pursuit; that they stray, like lost sheep, from the fold of Masonry. But their conduct does not pass unnoticed. Tears of sorrow and regret are shed for the darkness of their ways. They are gently and affectionately admonished, through the means of true and faithful friends. The consequences of their aberrations are laid before them; the portrait is drawn without flattery. But if, notwithstanding all our exertions, they still persevere in vice and immorality; if they are seen fast approaching to Charybdis, and the anchor of hope is forever lost, the cable, which tied them to us, must be cut, and we, as Masons, must hail them no more.

We are apprised, that in some parts of our country, the stern hand of opposition (we would regret to say malice or hatred) has been raised against us. But I hope we are disposed to consider it with a

true spirit of charity. We know that such is the fate of every one; that diversity of opinion is natural; that prejudice against the most virtuous of our race sometimes prevails; that hatred is often contracted without cause, and *sometimes before the object is seen or known*. Our opposers may lessen us, as men, in the eyes of the world; but the arrows they shoot at us, as Masons, are pointless; without inflicting a wound, they fall to the ground and are trampled under foot. We are fully conscious of the rectitude of our intentions, and we await the day when the Grand Master above shall decide whether we have wandered more widely than others, from the way marked out.

But there is a reason why the light of Masonry is not more seen and noticed by the world, and which may in part account for these prejudices against it, that will strike every Companion and Brother as perfectly true. The duties imposed upon man are both active and passive. Many of his most important duties are passive, consisting in restraint upon his feelings and passions; not requiring any overt act. Fortitude is a virtue not less useful than the most active, daring courage; but does it call forth the same public applause? Thus Masonry teaches us many virtues, not calculated to attract the attention of the world, because they are passive.

It has been said, that we assemble without any definite object in view, merely for the purpose of mirth and amusement. Would the sages and heroes, who have honored our order, would that saint, whose birth day we celebrate, have entered a building erected for such idle purposes? But we need not travel back so far; there are, and have been men belonging to this Lodge, on whose characters such an aspersion would not rest.

Within a few months past, it has pleased the Almighty to take from you three highly esteemed and valuable citizens.* They were Masons. You respected and admired them. They were fraught with every virtue that could render them dear, and adorned with every quality that could make them useful in the humble walks of private life. The tears of a father have fallen upon the grave of his only son, the prop of his declining years, torn away in the midst of his usefulness. The wife has parted with her companion. In nightly dreams, recollection traces his features, and in sweet converse with him she wakes. But, alas! where is he? He has gone to that "bourne from whence no traveller returns;" he has ascended into Abraham's bosom. Would these men have devoted themselves to such degradation? Would they have knelt at an altar dedicated to infamy or folly? No; they would have spurned such a society; they would have trembled, lest such conduct should call down the wrath of God upon their heads.

But it is said, by way of reproach, that we are Deists. Yes, brethren, in the original and proper sense of the word, we are Deists. We believe in the eternal, uncreated God, omniscient, omnipresent, and omnipotent, the great I AM, who endowed man with mind, the social affections and the power of reasoning: who gave to the rainbow its beautiful colours, and formed all variegated nature; who bade the ocean ebb and flow, and it obeyed; who spake the Universe into existence, and decked the Heavens with unnumbered stars, each the centre of a system; who walks

* William Steele, jun. Joseph Crockett, jun. a member of the Baptist church, and Joseph W. Bryson, a member of the Methodist church.

upon the surface of the "vasty deep," and "flieth upon the wings of the wind." Such is the God, before whom Masons are taught to bow, and in this sense we are Deists. But if, by that term, it is intended to confine us to a *sect*, we spurn the appellation. The soul of Masonry expands too freely to be contained within the circle of a *sectarian* doctrine. Its principles are catholic; its limits are co-extensive with the light of reason and of knowledge, with the progress of morality throughout the world. The existence of a Supreme Being is the only article of our creed. The worthy, of every denomination, are invited to its altar. It speaks to them, saying, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." Who compose the members of our Lodges and Chapters? Do we banish all believers in Christianity, or are they found amongst us clothed with the badges of Masonry? Are there not Ministers of the Gospel, of almost every denomination, who wear our clothing? There are amongst us men of every trade, denomination and profession. The principles of Masonry commenced with man, and when rightly understood, are nothing more than natural laws. It has existed from time immemorial, unlimited by tenets, knowing no distinction between men, save that which virtue makes.

The difficult part of my task yet remains. My female audience perhaps will ask for a satisfactory reason why they are excluded from participation in the work of the craft. We answer, because they need no secret sign. Their potent charms disarm the murderer, and he kneels, a suppliant at the shrine of beauty. Because, at each step as we advance in Masonry, the dangers to which we are exposed, are greater, the labors are more ardu-

ous. If we should permit them to undertake such onerous toils, the voice of reason would call aloud, and bid us not transgress the order of nature. Should the lamb be made a beast of burden? Should the timid, modest nymph,

"With fancy blushing, at the doubtful breeze

"Alarmed, and starting like the fearful fawn,"

be exposed to perils that shake the warrior's nerve? Nature would frown to see her order thus reversed. Man should love and protect the female sex. They are our solace in adversity, the partners of our joy. 'Tis not their part to mingle in tumultuous scenes. They flow down the current of life, pure, chaste and lovely, like the clear stream that winds through some sequestered glade, its waters yet unstained.

May I be permitted, brothers, to enquire if there are any amongst you, who are not always guided by Masonic principles? Are there any in your Lodge, who spend their time in idleness, who pursue no honest employment as a means of subsistence? Are there any, who make no exertions to be useful to society? If such be found, point to the emblems of Masonry; ask what lesson we learn from the beehive. Is it not to remind us that mental or bodily labor is necessary; that an *appearance* of idleness should be avoided? Can we sympathise so deeply with him, whose bark is wrecked for want of exertion to save it? If accident or misfortune has overtaken a worthy brother, we listen to his tale of woe, and are ready to supply his wants, as far as we can without material injury to ourselves, or to our families. But shall he claim wages, who has not wrought in the forest, nor exhibited specimens of his

work? How could such an one ask charity of a brother? How could he take the hard earnings of labor? It is the duty of you, who have *passed the outer courts of the Tabernacle*, to watch over the conduct of the craft; *to see that they all come on in due time*; to instruct them how to square their actions towards all mankind; to give them a right understanding of the use of the *Compasses*. When you see a brother going astray, neglecting his masonic duties, speak to him in tones of affection; admonish him to turn from his evil ways; place in his view the rewards of virtue, the consequences of vice. Admonitions coming from you, will have weight; they may produce a reformation.

Companions and Brothers, in our good conduct as Masons, the craft throughout the world are interested. The more our lives resemble the *lamb-skin* or *white leather apron*, the more cordially will we be greeted by our brothers, to whatever country fortune's current may drift us. The fraternity universally, are interested in the building of our masonic edifice. They delight in seeing our *work regular*, the *corner stone* properly laid, the *trowel* diligently used in spreading the *cement* of brotherly love. To preserve the character of our Lodges and Chapters, we should proceed with a cautious, trembling step. It cannot be too often given in charge to us, *to mark well every entering into and going forth of the Tabernacle*. Let us be lynx-eyed, when examining the qualifications of candidates for admission. Take this as the true and correct rule to guide our decisions, that he, who is not a Mason by nature, can never become a Mason by human aid alone. Can we change base metals into gold? Can we build an edifice without any of the materials? Can we create man anew, and give

him that which his maker has denied? The requisite qualities of the head and heart must exist previous to reception into our order. These qualities may be heightened, improved, and refined; but they cannot be fixed in a bosom, which before was empty. The *rough ashler* may be polished; but it cannot be changed from one species of stone to another. A sound judgment and a good heart are qualities which every one *should* possess, before he is bound by the *mystic tie*. A masonic building, whose foundation does not consist of these materials, cannot be lasting, cannot be useful. When a candidate is presented, let not your good feelings towards him prevent a rigid examination. By admitting him who is unqualified, you confer no benefit: you do yourselves a material and lasting injury. Can your friendship be ardent for a brother, who, you know, has none for you? There must be reciprocity of feeling amongst us.—The importance of the subject called forth these remarks. They should not be easily forgotten.

But while we linger here, the hour-glass is becoming empty. That event is rolling on, which the Angel announced, when, clothed with a cloud, and a rainbow upon his head, he set his right foot on the sea, and his left on the earth, and "sware by Him that liveth forever and ever, that there should be time no longer." If we look around us at the infinite works of our Creator, we see nothing permanent. All animal and vegetable creation is in a continued state of change. The beautiful flowers that deck the plain, are doomed to wither at the approach of autumn, and turn again to dust. The lofty oak, that has braved the storms of twenty winters, falls at last from its proud eminence, a victim to the sythe of time. Nor

is man, whose force of mind subduces all animated nature, exempt from this universal decay. To-day a Senate listens with rapture to his strains of eloquence; to-morrow he is laid low in the dust, a lifeless lump of clay. Should not this remind us that our life is fleeting? Does not Masonry point to the coffin, as the last, the certain receptacle of our mortal remains? Are we properly clad, to be ushered into the presence of our Grand High Priest in Heaven? Brothers, let us think of eternity. May our work be done with an eye to that never-ending *hereafter*, which Masonry points out. May our faith be firm, our hope well founded, our charity boundless. Then shall we climb the mystic ladder, which Jacob in his vision saw ascending from earth even up to Heaven.

A Masonic Address, delivered before CHESTER LODGE, on the 12th of February, 1824, it being the first convention of a Lodge in the county of Meigs, Ohio. By COMPANION SIMEON DE WITT DROWN.

Chester Lodge, Feb. 12, 1824.

Brother S. D. W. DROWN,—The undersigned have the honor to be a committee, in behalf of the members of Chester Lodge, to return you their thanks for the ingenious and instructive address, delivered by you, before the Brethren of this Lodge, at its first convention, on the 12th of February, 1824, being the year of Masonry, 5824—and request a copy for the press.

RANDAL STIVERS,
PETER GROW,
GEORGE SAUNDERS.

Chester, Meigs Co. Ohio,

February, A. L. 5824.

Brethren,—The Address, delivered to you by me, from the Oriental Chair, devolved on me invol-

untarily. My youth and inexperience, in Masonic fundamental truths, would have prevented my assent to my address appearing before the public; but confiding in the superior judgment of my brethren, as to its merits or demerits, and presuming that such a request would not have been made, had they not the good of masonry at heart, therefore, feeling a wish to be serviceable to mankind, and the Masonic family particularly, I now submit it to your disposal.

I am, brethren,

your's fraternally,

S. D. W. DROWN.

Br. RANDAL STIVERS,

PETER GROW,

GEO. SAUNDERS,

} Committee.

BRETHREN,

Being appointed to preside over Chester Lodge of *Free and accepted Masons*, I shall endeavor to sketch, in as short and comprehensive a manner as possible, some of the principles of the order, which have been handed down, inviolable, from time immemorial; tho' in the practice of its sacred rites it has too often been polluted.

FREE MASONRY is a subject which has engrossed the attention of a vast multitude of people. The use of Masonry, therefore, is to free the mind from the prejudices of ignorance and superstition, to adorn and improve, and in particular, to give it juster and more enlarged conceptions than are the mere growth of rude nature. The great utility and importance of masonry being thus apparent, an indispensable duty necessarily devolves upon those who are appointed guardians and protectors of the institution of Free Masonry.

As Masons we are called upon more forcibly than any other class of men, to exhibit to the world a sober, virtuous, moral and exemplary life; have we not abundant

reason to rejoice, and ought we not rather than lament, when we contrast our situation with thousands of the human race? My Brethren, Do you take this into consideration, that "where much is given much is to be required?" The talent, with which we are intrusted, shines pre-eminently transcendent and is of superior value. What then? Does it not behoove us to exert every faculty to make a wise improvement of our talent, and not suffer the intellectual powers, with which we are indued, to lie dormant. Let us embrace every opportunity to do good. Let us not pause because there is a doubt that the attainment will be of magnitude. This duty is imposed upon us from the fact that every well informed and liberal minded citizen is willing to do us the justice of believing and acknowledging, that the original objects of our institution are of a highly interesting, important and useful tendency. They see daily, and have seen enough of the consequences of Masonry and its acknowledged influence upon society, to induce them to draw this conclusion. But on the contrary, by a portion of our fellow citizens, who are unfortunately deeply mantled in ignorance, and whose understandings are warped by prejudice, Masonry is looked upon with a suspicious eye, as a sort of *Ignis fatuus*, or Jack-with-a-lantern, serving only to lead its devoted victims into ultimate immorality, ruin and death. But here let me stop to take a cursory view of the young man who has been received among us to share in the rights, lights and benefits of masonry.

Why may he not, if he feels disposed, to reject the allurements of vanity, to withstand the allusive temptations presented to the imagination, be resolved to walk

conscientiously and uprightly, be well received among mankind? Why may he not arrive at an eminence of respectability and even superiority among his contemporaries, and so be conducted through this transitory life, with the good will and well wishes of his fellow travellers, enjoying a degree of happiness and self satisfaction to which the ignorant and unlearned will be strangers, and then, at the time declining nature may no longer be adequate to oppose the grim and terrific messenger, would he not be enabled to receive, with composed tranquility, his inevitable summons, and at the last be prepared to bequeath his body to the mother dust? If he pursued this course, I should call him an upright man, and worthy the name of a Mason. We alone then are able justly to appreciate the high and inestimable value of our *mystic institution*, and as the *un-initiated* have no other criterion by which to judge of our usefulness and worth, except a view of our conduct, we are imperiously called upon to let our *light* shine as the meridian brightness of the sun, so that the world may be constrained to do that justice to the GREAT PRINCIPLES of the order, to which they are so justly and so deservedly entitled.

The world will ever be inclined to esteem and value, even MYSTERY ITSELF, if its good principles are exhibited in the character and conduct of its votaries; if their walk be regulated by the *square of virtue*, and the *compasses of reason*, for in this case mankind will be compelled to honour, value and respect it. With what caution and vigilance then should we guard the avenue of admission, and oppose the introduction of unprofitable members to the enjoyment of equal rights and privileges among us! Had none but meritorious, and such as are duly prepared and

qualified, been introduced, masonry would have been saved many a severe curse, which has been pronounced against her mysterious ceremonies and her votaries preserved from much censure and persecution; but sorry I am to say this is not the pleasing fact. The door of admission has been too frequently and too widely opened, and I fear that some times unworthy candidates have not only been permitted, but invited and solicited to enter, without being convinced of the sacred purity of our rights, or of the highly interesting solemnities which should always pervade the truly masonic atmosphere around our consecrated retreat. Seeing then, that our society is suffering, let us be diligent, faithful, independent and honest to ourselves, and to the interests of the craft, which has been committed to our trust; thus shall we redeem masonry from the numerous objections and foul charges under which it at present rests, and ever will rest, until the faithful members of this and every lodge shall become regular in their attendance, and *interested* in the success of masonry, scrutinizing and reproofing the conduct of the members, and determined to raise their hand and voice against the admission of every one, who, upon the "application of the plumb-line, stands not upright before God and man." It is by the introduction of such strangers among us that our *ancient and honorable* institution has fallen into such disrepute with the pious and candid. Let then, my brethren, our future course of conduct here commence with this new Lodge in Chester, and be such as to silence the tongue of slander; and let not the foul breath of envy tarnish the bright escutcheon of our reputation. Is one of our members dishonest in his principles? Unjust in his dealings? Profane in his lan-

guage? And loose in his moral conduct?—He not only darkens the prospect of his brethren, but degrades the institution in the eyes of the world. Is he intemperate? He disgusts all his sober brethren, and diminishes the value of the craft. Is he a despiser and mocker of that holy religion on which we depend for all our sanctions while sojourning here below, and which furnishes to us all our hopes and prospects in that Grand Lodge for which we are all candidates? If so, he is no *mason*; and why call him one? Is the unfaithful, the censorious man, capable of feeling the dignified principles of masonry in his breast? By no means. He that can hear his brother ridiculed or censured in his absence, and dare not defend him, is a coward and unworthy of the name of brother; but should he be perfidious enough to join it, he is a traitor; for he wounds you in the tenderest and most sensible part, your character and reputation; like the midnight assassin, he robs you of that which is more precious than gold, at the time you are incapable of justifying or defending yourself; if these things are continued, where are our boasted morality, virtue, and the fruit of a well regulated life? For, says the world, (and justly too,) where are the boasted piety and religion, which your society proposes to instill?—In order to convince the world of the correctness of our tenets, let us practice what we possess. If not, let the world know in an official character that the Lodge is dissatisfied with such conduct.

The institution of Freemasonry, in its ancient and original purity, was in reality what it now is only in name. Then no unworthy or impious foot was permitted to step upon the *mosaic-pavement*, none but those who were emphatically prepared to "understand and pronounce

the shibboleth of Masonry;" and if perchance either through duplicity or stratagem, any others should gain admittance and dare defile its consecrated ground, the alarm was instantly given; traitor, imposter, unworthy hypocrite, were loudly re-echoed by every faithful centinel, and the unworthy member was recognized as a disturber of their peace and harmony, and immediately cast over among the rubbish. Such, my brethren, were the bright prospects and the unsullied purity of Ancient Free-masonry, when none were permitted to participate in the enjoyment of its sublime mysteries but the truly meritorious; and such would be its present condition and influence upon society did we use similar vigilance, and exercise similar independence. But my Brethren, is this the fact; Will such be our vigilance in the admission of members; will such be our masonic freedom, and independence in reproof severely though justly; in chastising acts of profanity, drunkenness, and every other species of immorality? If not, for the want of independence, and by the continuance of such characters among us, the beauty, the harmony, and the usefulness of the whole MASONIC FABRIC AND PARTICULARLY THIS LODGE WILL BE MATERIALLY INJURED.

MASONRY SURVIVES, the sole relic of antiquity, bleached with the hoar of age, bearing all the marks of youth about it, and diffusing, as in the days of its greatest glory, the munificence of its dispensations. And while its principles are unadulterated; while its land-marks are unimpaired; while its mysteries remain engraven upon the hearts of its votaries, never—never—to be revealed; it will continue to defy the shafts of persecution, as it has heretofore defied the ravages of time. "The rains may descend, and the floods

come, and the winds may blow and beat upon it,—it will fail not," for like the house of the wise man, it is founded upon the "*rock of eternal truth*," and it will stand as it has stood, until the coming of that awful and inevitable moment,

"When wrapp'd in fire, the realms of Ether glow,
And heaven's last thunder shakes the world below."

Therefore, my brethren, let us, to make ourselves worthy of the name of masons and members of the only surviving relic of antiquity, scrutinize the character of every member, and let our threshold be tyed by the sword of justice, freely drawn against the admission of every unworthy candidate. And also, as Masons, we must endeavor to imitate the workmen of the Temple, where so much harmony prevailed, to cut, carve, and hew, and likewise, to bear burdens of humility, that we may have a part in that "Temple not made with hands, eternal in the heavens."

To the Brothers of Chester Lodge.

MY BRETHREN,

As you have elected me to preside over this Lodge, I accept the office with diffidence, knowing my inability to perform so important a task; but I shall, however, endeavor to discharge that duty, as far as it lies in my power, hoping to receive your generous assistance. May we conduct ourselves, not only as Masons in name, but as Masons in deed; aid and assist each other in passing through this rugged path of mortality, not forgetting, in all cases to endeavor to do as we would be done by, so that when we have finished the several parts assigned us in this world, and when we shall leave this transitory life, we may meet in the bright regions of eternal bliss, and there sit down in broth-

etly love, "singing praises to God and the Lamb, and to him that sitteth on the throne forever and ever."

"Oh! THOU, the great fountain
 of light, life, and love,
 Shed thy effulgent beams on our
 Lodge from above,
 And grant that in freedom we still
 may repose,
 And escape all the snares of our
 Masonic foes;
 'Till the great light of Masonry,
 which rose in the East
 Shall encircle the globe, and illumine the West,
 "Till oppression shall cease, and
 the globe shall be free;
 And from every ALTAR rise sweet
 incense to thee."

Extracts from an Address, delivered before the Suffolk Masonic Society, on the celebration of their third Anniversary, May 22d, A. L. 5823. BY JEROME V. C. SMITH, M. D.

***** By your indulgence, we have been welcomed on that mosaic pavement, that has taught this important truth, that life, like the scenery of a play house, is rapidly changing;—now prosperously floating, on the gentle waves of a summer's sea—now, struggling for that liberty, which the meanest reptile quietly enjoys. We love to contemplate the beautiful simplicity of those emblems that illustrate the peculiar varieties of fortune, and teach

to feel as beings, who boast they have a soul, had ever ought to feel,—another's woe.

You gave us the pass to a higher apartment in that sacred edifice, dedicated to God, religion, and science.—The corn, the wine and the oil have been measured for the wages of the industrious,—and we have learned the mystic allusion of the suspended initial, emitting the dazzling rays of glory. It has taught us how to meditate on the celestial character of Deity;—how to approach the solemn ordinances of his worship;—how to value his parental care;—and the absolute certainty of our momentary dependance on a Supreme Intelligence. While it has taught us that health, plenty and peace, are the consequent results of a well spent life, it has at the same time convinced us, that the only pass-word to the realms of eternal felicity, is an unaccusing conscience.

A recital of the tragical death of an illustrious master in Israel, whose genius and intrinsic goodness were only parallel in his annointed coadjutor, gives a dignified weight to his memory,—and demonstrates, that the threatenings of corrupt ambition, nor the morbid appetite of

curiosity; should never intimidate us to forfeit our accredited and renowned reputation for inviolate faithfulness. The man who yields his honor,—the strongest bond connecting man to man,—or the bloody miscreant, who extorts a broken sentence from a dying voice, lingers out existence in a terrestrial hell,—and the world stamps him for oblivion. But when the trusty sentinel falls upon the post of duty, guarding in the awful hour of death, the sacred palladium of his rights, a weeping world applauds, and ministering angels convoy his departing spirit to everlasting day.

The stone squarers of Lebanon have not objected to our testimonials. Though obedience is the lesson for minors, it secures the esteem of superiors, when time has ripened the understanding.

In passing that chair, once the station of masonry's dearest advocate, we have felt an honest desire to be prepared to discharge its concomitant duties;—to be in readiness to preside in the orphan family, and furnish consolation and charity to the distressed and bereaved. While travelling the uneven paths of a short existence, it has been our constant care to *mark well* the precipices that

endanger the safety of the sojourner.

The imposter's unavoidable fate has given a lasting impression,—and a *new name*, which no one knows but its fortunate recipient, is a treasure that will command bread among the wildest Arabs. While other societies have wrangled among themselves, and overthrown those first principles of order, which they have been laboring to establish;—while nations have perverted the basis of a constitution and execrated the rulers, who have been elevated to consequential authority, we, in humble obedience to the simple pandects of masonry, have cultivated those domestic feelings, that bind us in reciprocal acts of politeness, friendship and grateful esteem. With a cheerfulness only known to those, who have acquitted themselves satisfactorily, with a heart felt pleasure we have heard the Most Excellent Master pronounce the accomplishment of his noble design.

No man is to be taken for a good man and true, until his unimpeachable conduct and intercourse, has entitled him to that highly valued appellation. Vice in her thousand varied hues, has a seducing charm for every sense,

the passions only constituted to protect, and increase the volume of individual happiness, are but a poor wall to defend those sterling virtues, that alone, can promote a standard usefulness. Masonry cannot exalt the man, who will not reputably exalt himself. * * * * *

We honor masonry because it positively inculcates this sublime truth; that

The pomp of greatness, when most excellent,
Is but a bubble; a transitory nothing,
That, like the meridian sun does glare
Upon the eyeballs of the world, to vex
Them with its brightness.

THE GRAND LODGE OF OHIO

Closed its annual Grand Communication at Columbus, on the 15th of Jan. last. During the session, the following brethren were chosen officers for the current year, to wit.—

M. W. Charles R. Sherman, G. M.
R. W. Henry Bacon, Dep. G. M.
W. Samuel R. Miller, G. S. W.
Samuel Wheeler, G. J. W.
Lincoln Goodale, G. Treas.
Abram I. M'Dowell, G. Sec.
Rev. & Br. James M'Aboy, G. C.
Elutherus Cooke, G. Orator.
William Fielding, G. Lec.
Pardon Sprague, G. Mar.
John T. Jones, G. S. D.
Thomas Orr, G. J. D.
William Long, G. S. & T.
Henry Sage, G. S. Bearer.
J. Hivelling, } G. Pursu-
T. W. Canfield, } ivants.

The M. W. Past Master, John Snow, on retiring from the chair, delivered a neat and appropriate

address, a copy of which has been solicited for the press; and on the part of the Grand Lodge, resolutions were unanimously adopted, expressive of the fraternal regard of its members, for their retiring brother, and the high sense of approbation with which they viewed his conduct, while in the discharge of the responsible duties of his office.

In dispatching the business of the Grand Lodge, that harmony and community of feeling was evinced, which should ever distinguish the labors of the craft.

A dispensation was granted at the last session of the Grand Lodge of this State, (Ohio,) for a lodge to be held in the town of Chester, Meigs County, Ohio, by the name of Chester Lodge. Their first Convention was held on the 12th of Feb. last, when a discourse was delivered by Companion Simeon De Witt Drown;—and the following are the officers of said Lodge, viz.

Br. Simeon D. W. Drown, W. M.
John Curtis Bastow, S. W.
George Saunders, J. W.
Stephen Root, Treasurer.
Peter Grow, Secretary.
Randal Stivers, S. D.
Combes Gray, J. Deacon.
Edmund Bridges, S. & Tyler.

"Regular communications on Thursday on or preceding the full of the moon, at 2 o'clock P. M."
Olive Branch.

LA FAYETTE LODGE will be consecrated and its Officers installed in ample form on Wednesday September 1st, 1824, at Bedford, N. H.



Departed this life on the 8th ult. our worthy Brother Jona. Hamilton of Lebanon, aged 60. His remains were interred with masonic honors on the 10th. The masonic brethren assembled at an early

hour at the Hall of Franklin Lodge, after making suitable arrangements, walked in procession to the Meeting-house, where we joined with the mourning widow and children to pay our last respects to our deceased brother and friend. An appropriate discourse was delivered, on the occasion by Mr. Ford, after which our M. W. Grand Master, James F. Dana, delivered a very feeling, solemn, and affectionate address, much to the satisfaction of all present. After interring the body, and attending to the usual ceremonies at the grave, we returned to the Hall, feeling a hope, that though our brother was gone to the house appointed for all living, we might meet him again in the Grand Lodge above, where the Supreme Architect of the Universe presides.

N. B. We hope to be furnished with a copy of the *Address* for publication in the Casket.

ELEGANT EXTRACT.

"The long, and uninterrupted existence of masonry in the world, is a circumstance which cannot escape the observation of the contemplative, nor fail to excite some degree of wonder, in those, at least, who understand not its pure and well-formed system. It has stood the waste of time, through many revolving ages; amidst the successive revolutions of states and empires, of human laws, and customs, it has remained without any change in its principles, and without any material alteration in its original form.—Placed on the immovable basis of the best natural principles of the human heart, its pillars have remained unshaken, amidst the rage of every varied storm, and to this hour, have suffered no decay."

Masonic Register.

FOR THE MASONIC CASKET.

W. BROTHER CHASE,

Dear Sir;—If you think the following Ode worthy of a place in the "Masonic Casket," you will please insert it.

Respectfully, &c.

T***** W*****.

THE BIRTH OF MASONRY.

An Ode.

When brooding chaos, her fell wings unfurl'd,
And darkness hover'd o'er the gloomy world;
O'er the vast deep Jehovah's spirit shone,
The trembling world saw God, and gloom was gone.
Who, as he mov'd majestic o'er the deep,
Bade darkness on the earth no more to sleep;
Save some few hours denominated night,
The new-born sun to reign in glorious light.
'Twas then the Architect divine
Gave heav'n her stars, and bade them shine.
When the gold compasses he took in hand,
Th' affrighted sea rush'd from the trembling land;
The circle of the earth he drew,
And arch'd it with a ceiling blue.

Order her measur'd line began,
And gave her laws to godlike man;
Sweet harmony her anthems sung,
Heav'n with angelic paeans rung;
Then glorious, heav'n-born Ma-

sonry

Arose in radiant robe;

Bright daughter of the Lord on high,

Enlight'ner of the globe.

Now sons of Masonry rejoice,
Proclaim your God with grateful voice,

Till we shall meet in joy and love
In the Grand Lodge the stars above.

Lax.